

# Mission News.

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## How He Did It.

An Occidental, newly sent  
And keyed up for the tussle,  
Has come to rouse the Orient  
And teach it how to hustle.  
"This East," he says, "Man, woman,  
child,  
Is chronically lazy.  
I'll get a move on," and he smiled,  
"Or drive the country crazy."  
He kicked the cook and sacked his  
groom,  
And raised a dire disaster;  
But all in vain his fret and fume,  
To move the Orient faster.  
The horse he rode was like his boy,  
Whose maxim was "To-morrow."  
His life became instead of joy  
Accumulated sorrow.  
His nerve gave out; his brain went  
wild—  
Completely off the level.

And, when he died, the Orient smiled,  
"A crazy, foreign devil."

J. S. GALE,

In *Tokyo Christian*.

## Jūji Ishii, a Samurai of the Spirit.

(Continued.)

On one occasion when Mr. Ishii was making a heroic attempt to bring the orphanage up to entire self-support within a twelve month, and had gone so far as to announce publicly that no more gifts would be received, had put the children on an allowance of two meals a day, and was calling for volunteers to go further and give up even one of these, I cautioned him against pushing the matter too far, lest he injure the health of those under his care. The reply quietly, but firmly given was, "Do not be anxious, I will not kill the children, but I will go the limit short of starvation." His attempt failed, as it was bound to fail, and as soon as he was convinced that he was making a mistake, he yielded and adopted a more rational policy. But the experiment was a costly one, resulting in a heavy debt which required years of effort and the prayer of faith to remove. It might also be added that, shortly afterward, Mr. Ishii naively adopted the full-stomach principle (*mampuku shugi*), especially for the younger children.

It is in place to mention here Mr. Ishii's keen sense of humor. He loved a joke, and while he never sacrificed his



dignity by playing the clown, he liked to see his boys make fun, and he had a happy way of using words with a twinkle in them that kept his audiences in good humor. For example, he made sport out of hard work, and taught geography, history, and patriotism by applying to the Orphanage officers and committees, names that represented great national or social or ecclesiastical movements of the times, such as cabinet ministers, party chiefs, military heroes, the names of religious denominations and their leaders. During and after the last war the cities where the Orphanage band gave its entertainments, were named after Russian strongholds, and not infrequently while the orphans in Okayama were holding a meeting, praying for Mr. Ishii and his associates off on a tour, a telegram would come, "Port Arthur (Osaka) has fallen," "Kulien (Kyoto) is captured," or as once from Kōfu, *Dai seikai. Harbin ochita.* (Great success. Harbin has fallen).

At the close of a New Year's Meeting, on one occasion at which a business man from Osaka was the special guest, Mr. Ishii said in his quaint way, "We have shown our guest our whole plant except one part, the *niwa* (garden). We will all lead him there this afternoon, have a fine romp together, and then be ready to start in on the New Year's work to-morrow morning." He referred, of course, to Okayama's far-famed public park, whither the whole institution marched at noon, and spent a happy half-day in wholesome frolic.

Mr. Ishii was a most patient listener and courteous host. He was besieged continually by callers asking advice on every subject under the sun. Whenever a bore overtaxed his patience, or he disliked the arguments of an associate, or was thinking what advice to give a friend, he had a habit of relieving his feelings by quietly sharpening a leadpencil. He would laugh at the number of cheap pencils he had wasted in this way. When heavily burdened with physical weakness, or responsibilities, or special anxieties, he would phone over to the San-yo Girls'

School, and ask its able principal, Miss Kajiro, whom he held in the highest admiration, to come over and sing to him for an hour, and he always asked for a number of comic songs.

Mr. Ishii made great use of watch-words. Here are a few of his best tested ones.

Faith works miracles.

Prayer and toil.

Back to the land.

Vision is the larger part of accomplishment.

No reserves and no debt.

The best endowment is plenty of land.

Keep your eye on the future.

Learn by doing.

Never drive; always lead.

The Heavenly Father, human brotherhood, and the tithing system, the three articles of our colony creed.

In closing, let me draw aside the curtain from the holy of holies of Ishii's inner life, that I may disclose the secret of his successful career. He was not only a disciple of Jesus Christ, but he lived, when at his best, in close intimacy with "the holiest among the mighty and the mightiest among the holy." He had what he called three resurrections, one in Dōshisha hospital, at Kyoto, one from cholera in Okayama, and one during his last illness, in Hyuga. In connection with these, and with two other critical experiences, he believed the Savior came to him by his bedside, revived his faltering faith, reinvigorated his enfeebled body, and told him distinctly what to do. Some of the most daring acts of his courageous life resulted from these visions, as, for example, the opening of the earthquake branch-orphanage, the receiving into Okayama Orphanage during less than four months, of 825 rag-clad, vermin-bitten children from the famine district, the organization without visible resources, of an evangelistic band to stump the prefecture, the sending of very amateur musicians to Shanghai, and Mukden-



and Honolulu to give entertainments, and the removal of the Orphanage bodily from Okayama to Chausubara.

The chief regret of his closing days was that he had not, at all times, been loyal to his divine Lord. Seven saturated handkerchiefs were the visible signs of his penitential weeping. Like a little child he returned to the simpler faith of by-gone years, and was at peace on the bosom of his Savior. The world knew only of his brave battle with the evils of society, but his biggest fight was always within himself, how to harmonize the newer learning with the older faith. It was with him a matter of personal loyalty to the living Christ. He was at his best when his faith was simplest and his love most active. Like many another great man, he was as simple as a child in certain things. But he was a hero of faith, a master of strong men, as well as of weak children, a benefactor of the friendless, a father of the fatherless, a *samurai* of the spirit.

JAMES H. PETTEE.

### The Teachings of Konkō Tajin.

As the basis for his religion he gave twelve precepts, appending to them his interpretation. To these he added twenty fundamental principles, and fifty rules for would-be believers. This body of teaching forms the Bible of the sect, Konkōtaikyō, Great Teaching of Konkō.

Many of the sayings are not unlike some that are contained in the Old or New Testaments, but it will be noted that he put forth his religion twelve years before the Meiji era. He may have received some influence from the Kurozumi sect which was undoubtedly influenced by the Roman Catholic teaching. The two basic principles of his teaching are refutations of the Konjin belief, and of the superstition regarding days and directions.

#### EXCERPTS FROM THE KONKŌTAIKYŌ.

##### THE TWELVE PRECEPTS OF THE TRUE WAY.

1. One born in Japan should acknowledge the favor of God and His Majesty, the Emperor.
2. One should recognize the blessings of the earth, as well as of heaven.
3. One should remember his early years and fulfil his duty to his parents.
4. One should walk in the true way, and not simply be in it.
5. One must have truth in his heart if he would speak the truth.
6. One should consider the troubles of others, as well as his own.
7. Anger obscures the light of the mind.
8. Distempers of the mind destroy the body.
9. In looking at the misconduct of others one sees his own mirrored.
10. If one does not await the proper time in every thing he incurs suffering.
11. Even in time of health one should not neglect his work to live at ease.
12. A believer should believe in sincerity.

##### SELECTIONS FROM THE FUNDA- MENTAL PRINCIPLES.

1. *Wait not, but ask to-day with your whole heart, and you shall receive an answer.*
2. *No longer fear unlucky directions, but return to my original teaching.*
3. There is no distinction of day or night, far or near, with God, therefore pray with undoubting heart.
4. God is the father of our spirits, hence piety is filial obedience.
5. Whether you live or die, consider both heaven and earth your home.

##### SELECTIONS FROM THE RULES FOR WOULD-BE BELIEVERS.

1. If you would enter the true way, first of all, drive out the clouds of doubt.
2. To walk in the true way open the heart eye, not that of the body.



3. Change the heart given to anxiety into one of faith.

4. *The believer should constantly have the amulet of protection hung upon his heart.*

5. When one prays, whether he receive an answer or not depends on the condition of his heart.

6. If you doubt God because you can not hear his voice or see his form, there will be no limit to doubt, therefore fear doubt and flee it.

7. Whatever you eat or drink, forget not the thankful heart.

8. From your love of your child understand the protecting care of God.

9. In all the world (Japan) no one is a stranger.

10. Without wandering or losing the true way teach it from generation to generation.

#### LITERATURE.

Konkōkyō Annai—History.

Konkōtaikyō—Bible.

Konkō Kyoto go Rikai—Thoughts of Konkō Taijin.

Tenchī no Tairi—Theology, by Sato Noryo.

Sekkyō Juzu—Ten Sermons, by Sato Noryo.

Kokumin Koen—Lectures, 2 vols., by Sato Noryo.

Sato Noryo is priest and principal of the Chugakko. Two popular treatises now out of print, are Konkōkyō Kyoto, by the editor of the *Mainichi Shimbun*, Ōsaka, and Konkōkyō Sokumenkwai, by the editor of the *Sanyo Shimpo*, Ōkayama.

SCHUYLER S. WHITE.

### Sakurajima.

Dr. Davison calls the southern part of Kyushu "an old ash heap," by which he means geologically it was mainly formed by volcanoes belching forth materials into the sea and filling it up—ashes having no small part in the process. A

visit to Sakurajima is most interesting geologically, for one may see this very process exemplified, where volcanic ejectamenta have encreased very perceptibly on the sea, and need but a sufficiently thick coating of ashes, or decomposed solid lava or scoriae, to make a cultivable soil, where last January boats and steamers were plying. Further, one may see a telling illustration of how many parts of Japan were formed and joined. It is said that the narrow sea channel on the east, between Sakurajima and Osumi, was 100 feet wide, with a maximum depth of 240 feet. To-day one sees that channel filled with volcanic rocks rising many feet above the surface of the sea at their base—estimated from 30 to 60 feet above sea level, joining the former island to Kyushu, and transforming a great island, twenty-six miles in circumference, into a mere appanage of the province of Osumi. We have read of towns suddenly buried from sight, until long after excavators, as at Herculaneum and Pompeii, revealed them. But Sakurajima makes such catastrophes vivid and realistic. On the west, opposite Kago-shima, in plain sight, and but two miles distant, across the channel, only last January stood the village of Yokoyama. Suddenly in a day, it was blotted out, and now millions of tons of still copiously steaming lava lie heaped high over it, in irregular masses, and all along that shore for two miles; while the three craters from whose bowels these at once destructive and constructive tons were terrifically hurled—while these craters, and a few fumaroles are now quietly smoking, attracting less attention than the clouds of white steam from the cooling mass. At Karuizawa one of the great sights are the *oshidashi* or lava beds—acres of lava from Mt. Asama in 1783, heaped fifteen feet or more, above the level of adjacent land, and appearing, as one approaches, like old Norman battlemented walls. That scene always strikes the beholder as strange and wonderful, almost incredible. But at Sakurajima we see, where at least three peaceful



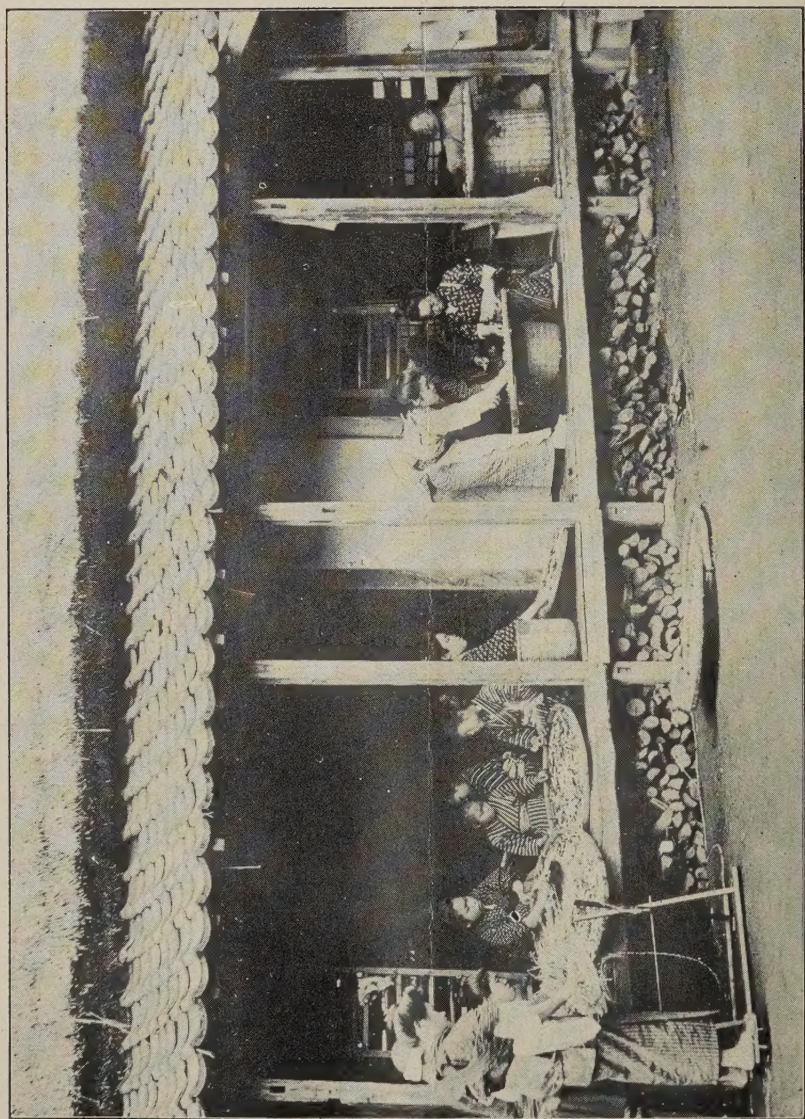


Houses at Kurokami, East Sakurajima, Buried to Eaves in Ashes from Eruption of Nabeyama.  
(By Courtesy of The Far East.)



Frank A. Perret, Swiss-American, born Springfield, Mass.,—of Vulcanological Institute, Naples, Standing on Lava Stream, Kurokami. Fifteen Feet of Torii Buried.  
(By Courtesy of The Far East.)





Orphans Tending Silk Worms at Chausubara.  
(See pages 131-3.)



villages stood for a century, until last January, an *oshidashi* of the same general features as that at Asama—high and irregularly heaped up masses, with battle-mented appearance, vast in bulk beyond the powers of computation by ordinary mortals. Lyell estimated the bulk of ejecta at Hecla in 1783, as equal to the volume of water discharged by the Mississippi in three months. Schwartz has suggested a comparison between the amount ejected at Sakurajima and the total Panama Canal excavation. In America, or, at least, in New England, basaltic, columnar rock formation is not so common, but that it is regarded as a special good fortune, if one can visit the Connecticut River, about opposite Mt. Tom, where the Holyoke range dips down to the stream; for there occurs this very interesting geological phenomenon—mountain rock formed in regular hexagonal columns. Giant's Causeway and Fingall's Cave are grander exhibitions, worth a trip across the Atlantic to see. Japan, however, is extraordinarily rich in this species of trap rock. We have found it in many parts. In college days we were taught that it is of volcanic origin. At Sakurajima, among the lava along the sea, we found specimens, one, an immense slab of rock, tilted slightly above the water, and having that marvellous, columnar, hexagonal shape, as beautiful in form as if the finished product of a careful workman. Here was ocular demonstration of what geologists have told us about the origin of the basaltic columns.

Members of the Mission who care to see a striking example, may alight at a station just beyond Toyooka, on their way to Tottori, where a trip across the river and up to the Gembudō, well repays the stopover. Or, on the Nakasendō, at *Nezame no Toko*, one may see the formation in the Kiso River.

On the west side, opposite Kagoshima, the pent up forces seem to have spent themselves, but when one goes round the island to the east, at the point where the strait was filled, one finds still an awe-ful scene; at Nabeyama, at least two great

craters near together, and only about two miles from where the steamer plies, are in constant, violent explosion, causing loud detonations, which may be heard miles away in direction in which the wind is blowing. There the bright sun is obscured, and the air misty with smoke and fine ashes. One feels like breathing thru a handkerchief, and if the eyes are unprotected the ashes irritate them. The huge and constant volume of black smoke rises high in air, in the well-known cauliflower form, and rolls away, producing a murky atmosphere for many miles around. The popular hot springs, Ari Mura, and another village were buried beneath many tons of lava-blocks heaped in a sort of hilly range close to shore. Back of this and invisible from a boat, it is said there is a constant stream of lava. From what one can readily see, the east side does not impress him as having ejected so vast a mass as the west side, but when one recalls that the channel was filled for one hundred feet, by a mass 240 to 270 feet high, and of a breadth unknown, and remembers that this mass is but a fraction of what the eye can see piled on the former island, he is inclined to think that really the east cast up more than the west. A photograph showing Perret standing above the buried site of Kurokami, with the top of an ordinarily large *torii* projecting above the level of lava only to a point slightly above his knees, gives a good idea of the depth and is suggestive of the immense mass. But, however that may be, the tremendous, awe-inspiring activity, the fearful roar at brief intervals stir one as the west side no longer can. The people in all the villages took warning by the earthquakes and rumbling before the eruption, and practically the entire island population, estimated at about 22,000, escaped in time to save their lives. In spite of the desolating ash, cemented by rains and sun, with which the whole island seems to have been coated, some of the former inhabitants have returned to their homes.

ARTHUR W. STANFORD.



## Rainy Day Reminiscences: My First Mission Meeting.

To-day (March 6th) calls to my mind my first mission meeting and the difference between then and now. Then (1876) the Mission consisted of the Greenses, in Yokohama, the Atkinsons, Berrys, O. H. Gulicks, and Taylors, and Misses Dudley, Gulick, and Talcott, in Kobe, the Adamses, DeForests, and Gordons, and Miss Gouldy, in Osaka, the Davises, and Mrs. Doane, in Kyoto, and Mr. Doane, Misses Stevens, and Wheeler, and ourselves recently arrived. Mr. Leavitt, of Osaka, was absent on furlough. There was then no means of communication between Yokohama and Kobe, apart from a week's journey overland, except one weekly steamer, the voyage occupying thirty-six hours; so Mr. Greene (no D. D.'s then in the Mission) did not attend this special meeting, and for Mr. Davis to come from Kyoto to Osaka required half a day, in coming down the river, and a whole day to get back. He had moved to Kyoto the preceding October, with a passport good for one year, the first missionary in Japan to take up his residence outside of the treaty ports, and now he had called a special mission meeting that he might lay the condition of things there before his brethren.

I went from Kobe to Osaka on the only bit of railroad then open in the country, except that between Tokyo and Yokohama. Trains started from each terminus at the same minute every hour and a half, and passed each other at Nishinomiya, the engineers being still foreigners. I went third class, and was admonished by Dr. Berry for my recklessness in exposing myself thus to the risk of small pox, faces marked by small pox being then a common sight. The meeting was at Dr. Gordon's, No. 26, on the Concession, which was then a very quiet place, on the riverside, among the old pine trees. Dr. Adams lived at No. 15, and the DeForests in the little lane, called Yoriki Machi, which seemed to be a sort of missionary reservation.

Mr. Davis's coming to Kyoto had greatly stirred up the numerous priests in that sacred city, who besieged the Governor (Makimura) with remonstrances, so that for months he had been holding up the application for permission for other missionaries to live in Kyoto, while all the time he was pretending to Mr. Neesima to be entirely friendly to his plans for the school. At last he frankly told him that he could do nothing for him unless he would enter into an agreement not to teach the Bible in the school, at the same time assuring him that religious teaching might be given in private houses. This promise Mr. Neesima made, and, accordingly, for four or five years the classes in the Bible were held in a small building situated outside of the school campus, and counted as Mr. Neesima's private property. Thus by teaching Theology on one side of the street and the Bible on the other, all difficulty was removed and everybody seemed to be satisfied. On receiving this promise the Governor had forwarded to Tokyo the request for permission for Messrs. Taylor and Learned to reside in Kyoto, and teach in the school, and this was promptly granted.

It was to report this that Mr. Davis had asked for this mission meeting, and, though he was a little inclined not always to realise how many were in sympathy with him, he could have had no doubt this time; apparently all recognised the situation as one that must be accepted and made the best of. Some months afterwards some difficulties were raised by one or more of the Mission, but they kept silent at this time. So this was settled with little discussion, and then the two new ladies were voted to Osaka, and the question came of locating the new men. The coming of a man especially for educational work seemed to be rather a queer thing to some, and one brother asked me in what capacity I had come; to which I could only reply "as a missionary." So it was voted that I might go to Kyoto, and on Mr. Doane's stating that his groceries were being eaten up by



rats while he was waiting for a location, he also was voted to Kyoto, as well as Miss Starkweather, news of whose early arrival had just been received, and so the Kyoto station was constituted with four families and one single lady.

DWIGHT W. LEARNED.

### Japan as a Mission Field.

[Some weeks ago the *Seoul Press* contained the following address by Rev. Dr. Emil Schiller, of the German Protestant Evangelical Mission, Kyoto, one of our subscribers. The address was delivered at a meeting of that German Missionary Society, in Strassburg, Gy., while Dr. Schiller was on furlough.—ED.]

The time has long since passed when mission work was considered as something trifling only. It has gradually become of such an importance that even the daughter of the President of the United States offered herself to work in China as a missionary, and it was only on account of a doctor's certificate that she had to give up her plan. That also in Germany the value of mission work is more and more recognized is proved by the raising of five million marks collected as a national present for missions in commemoration of the Emperor's jubilee. The time has likewise passed when mission work in Japan was looked upon as quite useless, because the Japanese were considered to have no religious interests and would never become faithful Christians. That was a twofold error. First of all the Japanese are a people with whom religious customs and manners—more than anywhere else—are interwoven with the whole life of the nation; they have independently developed their religions, especially Buddhism, so that students of religions—who generally formed their idea about that religion from studying the Southern Buddhism of Ceylon—had to make new and deeper researches in Japan. It also must be recognised that Japan, in a rather surprising manner, has opened herself to Christian influence.

It is easy to understand that when coming first into touch with European culture some fifty years ago, the clever Japanese people were ready to accept, first of all, our outer culture, such as communication, technical, industrial, military, medical, and other scientific systems, but held aloof from the spirit of the West, and this, all the more, because it was to be feared that this spirit of Individualism might disturb the old social customs in state and family. But in the days of railways, factories, and scientific researches, the old patriarchal system cannot be maintained. Just now to Japan comes quite opportune, Christianity with its highly developed ethics and its moral power, in order to assist in preventing moral corruption, of which the Japanese press has been often complaining. It is therefore not at all surprising that even the Japanese Government, which had been so long rather cool towards Christianity—although outwardly tolerating, but by certain counter measures and by specially favoring Shinto, placing it in an unfavorable position—recognised last year, when holding a religious conference at Tokio, Christianity as enjoying equal rights with other religions, and the Christian Missions were asked to work jointly with the other religions for the moral uplifting of the people. How much the moral influence of Christianity has been recognised in Japan may be proved by the words of Count Okuma, founder of the progressive party, a donor of a flourishing University, and a former Prime Minister, who, although not a Christian, declared: "The Chinese influence may still decide the shape of our moral ideals, but yet their soul springs from Christianity," and who further points out how important it is for the Japanese people to get acquainted with the principal teachings of Christ, and to get connection with his high character and his strong power to attract and to fill with enthusiasm. But even as a religion Christianity has fair prospects to win more and more the hearts of the Japanese. In judging the results of mission work in Japan one must not leave without



consideration the fact that, until forty years ago, there were still existing Draconic laws against Christianity, that only in 1889 was religious freedom guaranteed, and that only since 1899 were the residing and travelling restrictions for foreigners (also for missionaries) removed. And it is quite natural that even then the old prejudices of the people against the Christian religion did not at once disappear. Yet nevertheless the untiring labor of the Missions has succeeded, in the short space of half a century, in Japan (excluding Corea and Formosa, where the Missions have been working under different conditions) in winning altogether 189,404 Christians, viz. 90,469 Protestants, 66,689 Roman, and 32,246 Greek Catholics, distributed among 1,200 churches, which are—as far as Protestants are concerned—under the guidance of Japanese pastors. For it is characteristic of the Japanese mission field that the Japanese, as a people of a strong nationalism, should likewise in religious matters, prefer to free themselves as quickly as possible from foreign leadership, and the churches like to become financially independent of foreign countries. This is all the more possible and justified as the Japanese Christians—at least the Protestants—are at present principally composed of the educated middle class. Such men demand for their people, not an European or American, but a Japanese Christianity; they do not put any great importance on the fineness of our dogmatic systems, which they recognise as a combination of the Christian and occidental spirit; therefore they are mostly in favor of Protestantism, which, since the beginning of the new century, is overtaking and outflanking Catholicism, and their sympathies are especially on the side of the more liberal trend of Protestantism. Concerning German mission work there is only the General Evangelical Protestant Mission Society, which started work in Japan some twenty-seven years ago. This Society has assisted by words and writing, to remove the prejudices against Christianity, and to show its value and im-

portance. It has contributed to the Japanese religious and philosophic literature, and has educated a number of Protestant pastors. Besides looking after the religious wants of the Germans and Swiss of Tokio, Yokohama, and Kobe, six Japanese churches have been founded, and more than a dozen stations established. Four schools have been maintained, and the Society now intends to enlarge its educational activity. Some of the missionaries of the German Society have been employed as lecturers at some of the Japanese Imperial Universities. This is undoubtedly a very ramified activity, which was only possible by faithful assistance of the Japanese pastors, and therefore is deserving the greater support of our friends at home. In Japan some one said: "it is thanks to the German Mission that a Japanese may be a man of modern education, and a pious Christian at the same time."

### Hyuga Notes.

One of the most notable notes is the good-bye note sung for the Clarks just leaving for a furlo in America, post-humous-like, in its praise, of course, a thing in which the polite Japanese excel. Several groups sung it, but, fortunately, fewer than if the departure had been later, as planned. But what expressions were possible were amazingly cordial. Very especially so was the one by the *non-Christian people* at Miyazaki, on the afternoon of March 20. A large committee of town and *ken* people, selected by the Governor, met, two days before, to plan for the farewell meeting, tho talk of it had been in the air for sometime previously. The meeting was in the hall of the provincial legislature, which had been duly decorated. Two great flags, Japanese and American, covered the gateway, and on one gate post, in big letters, the meeting was announced. The hall was two-thirds full with Miyazaki's elite. One of the bankers presided, and made a farewell speech. He was followed by fourteen others, previously chosen to represent as many



groups in the province. Governor Ariyoshi spoke for the province in general. He was followed by the head of the county (*gun*), the Mayor, one from the provincial legislature, the principals of the Government Middle School, Higher Girls' School, and the public schools, one each representing the banks, the newspapers, the law interests, the business interests, and other groups, who all spoke the good wishes and thanks of the classes they represented. The *thank*-element was made conspicuous. It was called a *Kansha Sobetsu Kwai*. Of course the missionary who was soon to leave, had to be the peg on which these most cordially expressed thanks and good wishes were hung. But the occasion was one of vastly wider meaning than merely a personal matter. It was avowedly the purpose of the meeting to thus express the appreciation of, and thanks for Christian ideals and effort, and their value to Japan, and to Hyuga, in particular, especially on the part of the non-Christian portion of Hyuga. This distinction was purposely made by the promoters to emphasize the significance of the meeting. And the going of the missionary was only a suitable opportunity given for such province-wide expression of appreciation and thanks. The occasion was most notable and most gratifying, as indicating the marvellously changed sentiment of the Hyuga people toward Christianity, as compared with twenty-three years ago, when we first came to Hyuga. I sang "Hallelujah!" thru it all, as such.

The meeting closed with three rousing *banzai* for the missionary, *as a missionary*, I am sure that it was, rather than as an individual man, and the backers of the missionary made a large part of the vision which inspired the *banzai*. The "Japanese exclusion" problem seemed wholly forgotten here.

Of course a photograph followed, with the two united flags in the background. Next morning the same representative crowd, much augmented, gathered at the end of the long bridge, to say again their good-bye, as the missionary left.

I rejoice greatly in all that this spontaneous, enthusiastic, expression of thanks and good wishes, on the part of the non-church portion of the Hyuga people, as represented in this meeting, means for Christianity in this province. The record of this meeting, with its addresses and poems and other matter relating to Christianity in Hyuga, is to be printed in book form, at the expense of the contributors for this meeting, and widely distributed, and a suitable committee was chosen to do this.

At Miyakonojō a crowd, consisting of the pastors and Christians of the two churches, and of Christian sympathizers, especially represented by the head of the county, the Mayor, and the Principal of the Middle School, were at the station, waiting the arrival of the *basha*. They had the photographer there with his camera in position, for a group-picture, and the crowd was arranged ready for the push of the bulb just as soon as the ticket and baggage business was completed, fifteen minutes before the train started. There were two packages given me, one representing the material crystalization of the good-will and friendship of the non-Christian people, and the other, of the Christians. The Christian group at Kobayashi were at the train to say their good-byes.

Mr. Warren will probably write about the communion service on March twenty-two, at which four of our dormitory school-girls, also three or four young men, choice fruit of the neighborhood Sunday-school work, and one or more others were to unite with the church. I regretted to lose this meeting.

May the year be the best yet for the Mission and each missionary, and for Japan, and especially for Hyuga. Oberlin, Ohio, will be our central address. We shall be very glad to get letters from our friends.

CYRUS A. CLARK.

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### General Notes.

A subscriber sends in the statement that a Japanese student in Oberlin Theological Seminary hung himself in his room, a few weeks ago, because he was dissatisfied with his results in school-work.

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Sixty-three new students have been accepted for the entering class in the academy department of Kobe College, and twelve for advanced classes. Seven of the class just graduated from the academy, are returning for college work.

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The Thirty-first Annual Meeting of the International Missionary Union will convene at Clifton Springs, N.Y., May 13—19. Mrs. H. J. Bostwick, formerly of our North China Mission, at Tientsin, is Corresponding Sec'y, and may be address at Clifton Springs, for information.

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The Tokachi Church, Obihiro, received, about a month ago, a letter of acceptance of its call, from Mr. Sōma, till now of Takaya church, Okayama Prefecture. Mr. Sōma hoped to reach his new post by the middle of March. Both he and Mr. Ebizawa are recent graduates of Dōshisha Divinity School; and they are friends.

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During the last five years the Salvation Army has doubled its membership in Japan, and also the number of its buildings, among which are the Shitaya Charity Hospital, and the Tsukiji Workmen's Home, in Tokyo. A Tuberculosis Sanitarium is soon to be built at Nakano, for which Baron Shibusawa and Mr. Morimura each gave 2,500 yen.

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The American Board party sailed from Yokohama, per S.S. *Manchuria*, on the 5th inst. Dr. Strong, in behalf of the party, writes: "If you will express to the good folk of the Japan Mission our grateful sense of their multitudinous kindnesses, you will confer one more

favor, and relieve, to some degree, our regret that we can not send individual notes of good-bye to all our friends."

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The Eighth Annual Convention of the National Sunday-school Association was held at Yokohama, March 27—29. We were disappointed in not securing an article about this important gathering, for, after all, the old time Sunday-school line of work is more important than many more recent lines, over which there may be more enthusiasm, because of their novelty, or of their special appeal to certain classes of youth, or adults.

\* \* \* \*

Takaya Church, which recently lost its pastor, dedicated a new church building last fall, on which occasion a priest of the Konkō sect of Shintō made a congratulatory address. Miss Adams said of the sect: It "is a combination of Buddhism and Shintō, with many suggestions taken from Christianity. It is only thirty years old, but quite strong." At Osaka, Kobe, and farther west, it is said to be very prosperous, and to include many merchants. As Mr. White has told us, it became an independent, unattached sect in 1900, and is enumerated among the thirteen sects of Shintō in the *Tokei Nenkan* of the Gov't Bureau of Statistics.

\* \* \* \*

The Committee on the Religious Needs of Anglo-American Communities in Asia, Africa, and South America, of which Dr. Speer is Chairman, issued last year a Tourist Directory of Christian Work in the Chief Cities of the Far East, India, and Egypt, showing the location of church services in English, and also of the foreign mission work of the various Christian Churches. On its cover it bears a picture of our former American Board's "Morning Star," which cruised among the Pacific isles. Ten pages are given to Japan—Yokohama, Tokyo, Nikkō, Sendai, Kyoto, Osaka, Kobe, Nagasaki, illustrated by cuts of Aoyama Gaku-in, the Dōshisha, Mrs. McCauley's Rescue Home, and



the Joshi Gaku-in. Judging by the Japan section, which, to be sure, contains various sins of commission and omission, a good beginning has been made, and one wonders why this capital thing has never been undertaken before. Local missionaries should point out the errors, and pour in abundant information that the Committee may revise this attractively gotten up Guide, and put in all that their plan embraces.

\* \* \* \*

Because of the Naval Scandal a long-continued campaign by the opposition parties in the Lower House, and by the press against the Yamamoto Coalition Cabinet was kept up all winter, and when the House of Peers insisted on cutting down the naval estimates far beyond what the Lower House had cut them, and the two Houses could come to no agreement, resulting in the failure of the budget, the Cabinet resigned towards the end of March. Instead of permitting the major political party to form a new Cabinet, resort was had to the Elder Statesmen, who are the power behind the curtain—and a Cabinet was attempted to tide over the interim from the close of the Diet, at the end of last month, to its opening again next December, in the meantime carrying thru the imperial coronation next autumn. But the attempt failed, because of the opposition of the Navy, and political parties, press, and people were pleased at the failure, tho not with the Navy's spirit. It is expected that Count Okuma will form a Cabinet. At the beginning of 1913, the *Seiyukai*, the majority party in the Lower House, had it within its power to insist on a strictly party Cabinet, but it compromised and forfeited the respect and confidence of the nation, and the party has just been ignored by the Elder Statesmen.

\* \* \* \*

The Japanese report that Her Majesty, the late Empress Dowager Haruko, past away early on the morning of the 9th, at her seaside palace in Numadzu, altho the

official announcement was not made until the 11th, after the remains had been transported to Tokyo. It is customary, in such cases, for a person to die officially in Tokyo, and in the final official bulletin issued hours after the death, language was used implying that she was alive. Japanese papers, in referring to the sad event, used expressions about incidents up to the official announcement, implying the same. Such personages must die at home, in their own beds, and home always means the proper palace at Tokyo. Despite her progress, Japan has not been willing to abandon the fiction. But at the loss of the late Empress Dowager we sincerely mourn. Not even the faintest breath adverse to her, did we ever hear or learn in the twenty-eight years since we came to Japan. A noble woman was she. We have entertained the highest respect—may we not say affection?—for her. Her beneficent life and influence have been a benediction to her country, and an inspiration in philanthropy, literature, and art. The memory of her will be a rich heritage for the people. Born at Kyoto, May 28, 1850, third daughter of Prince Todaka Ichijō, she married the late Emperor there Feb. 9, 1869 at the age of eighteen, and has been a pillar of strength to the nation during the Meiji Era.

\* \* \* \*

Miss Margaret Armstrong, of Tōyama, who first called our attention to the poem on the Yoshinaka monument at Kurikara Toge, writes: "I have consulted three Japanese gentlemen well up in literature, and while they acknowledge the possibility of various translations, they agree with my version, namely: "Even the moon is sad in the place where Yoshinaka awoke (to fight)." This doggerel is my own, as you needn't be told:

Where Yoshinaka woke to fight,  
In by-gone days,  
No moon shines bright,  
But ever veils its silver rays,  
In misty white;



For little reek'd that Genji bold  
 Of thousands slain,—  
 No dirge was toll'd:  
 From bullocks' horns did fire rain:  
 Fierce battle roll'd.

We do not undertake to judge between this and what we gave in XVII. 3, after consulting several Japanese teachers in a local institution. Possibly the *nezame* of the *hokku* has no reference to the *Nezame* at that interesting spot in the River Kiso, on the Nakasendō, but *Yoshinaka* was reared in the wilds of Nakasendō, and at the old temple above the *Nezame*, there is a fane (*dō*) with an inscription, "Asahi no Shogun," a term which was applied to *Yoshinaka*. Let none of our readers entertain surprise at such variance in explaining the poem, or in rendering it. When we get short of copy we may run in a full page or two about one little poem of Meiji Tenno's, rendered and explained by something less than a dozen Japanese and foreigners, in as many different ways—including professors in learned universities, editors, translators of Meiji's poems, and others with a taste for such matters. Meanwhile we are grateful to Miss Armstrong, who is a lover of poetry—Browning, for instance.

\* \* \*

"I attended an enthusiastic meeting last night, of the Inter-Church Federation in the interest of the united Missionary Campaign for Worcester," writes John Cutting Berry, M.D. "As I saw the evidence of the growth of the church federation spirit, I could not but recall our first Missionary Conference in Japan, held at Yokohama in the autumn of 1873. This was proposed by our Kobe Station, the prime mover being Dr. Davis, the especial object being the *elimination of denominational distinctions* in future Christian work for Japan. Dr. S. R. Brown voiced the sentiment of the Conference in a resolution, in which he said, in effect, that denominational distinctions were accidental, and on the basis of that action, our early churches were organized as *Churches of Christ*. As far as I know

that was the first step on the mission field, in the direction of such federation, a step not then approved of at home. It was at a psychological time, however, for a widespread sentiment existed, tho dormant, in its favor. I well remember that Conference was proposed and nourished by us. We went to Yokohama, paying our own fares (Greene, Davis, and myself: I cannot recall whether or not Mr. Gulick was in the party); and Gordon reached Yokohama while the Conference was in session. Dr. Hepburn (in whose dispensary we met) and Dr. S. R. Brown responded heartily, as also Mr. James Ballagh; but others were rather lukewarm. I had just previously prepared an article on Medical Missions, with especial reference to self-support in the native work, which I read, at Greene's suggestion. We returned not very enthusiastic as to the result of our visit, and yet with a feeling of satisfaction that we had done what we could; and we were deeply chagrined when, a few years later, a little fellow in the delegation of our Tokyo church, led the opposition at a church conference in Kobe, and the decision was reached to separate, and have our churches known as *Kumi-ai*. This little Japanese didn't seem to be over twenty years old, and I thought then, as since, that he was intoxicated by his own eloquence, and by the conspicuousness of leadership."

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In *The Far East*, February 14, appeared a sermon by Venerable Arch-Deacon King, of Tokyo, setting forth the sacerdotal theory of episcopacy and the assumed invalidity of the ministry of most other Protestant Churches. In the same periodical for March 7, 21, 28, Apl. 4, were rejoinders and counter-rejoinders. Rev. S. H. Wainwright, D.D., Sec'y of the Conference of Federated Missions, replied forcibly, and with a degree of conclusiveness and of comprehension of the essentials of spiritual Christianity in striking contrast to the externalism (Gal. 6: 15) and limited scope of the Anglicans. High Churchmen emphasize organic



unity, but fail to appreciate that sympathetic coöperation in common work for the Master is an indispensable prerequisite to draw Christians of different sects together, for Episcopal Churches are sects just as really as any others, and the Anglican was the *first* of schismatics in England. Whenever there is a movement among Protestant Churches for united effort, High Churchmen coldly stand off. They could not participate in the Semi-centenary of Protestant Missions in Japan, but some of their bishops obtruded by telegram one of their ecclesiastical dogmas on the attention of the Convention. Nearly all Protestant Missions in Japan have joined the Conference of Federated Missions, but the Anglican High Church Mission holds off, and looks askance. A three years' national evangelistic campaign is in progress, in which the Federated Missions and the Federated Native Churches are enthusiastically uniting, but the High Churchmen are not in it. By insisting on sacerdotalism they merely alienate the sympathy of their sister Protestant Churches. To win that sympathy they must exhibit a Christian brotherliness, a *hearty coöperation in common Christian work*, a cordial goodfellowship. If we can not get into close touch in this way the outlook for unity of any kind is not hopeful. The *first* great English schismatic should lead the way in federation of the sects. If the Kikuyu Federation is an impossible one for High Churchmen, we think they need expect no union of any sort with other Protestant Churches. History and experience teach that those Churches will never return to the "weak and beggarly rudiments" of sacerdotal orders.

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Japan is a land of beautiful camellias. They grow wild in the mountains and blossom thru the cold months, on far into the spring, but our cultivated ones in Central Japan are at their fullest bloom, in February and March. There are various species, such as red, white, pink, variegated, etc. They grow in the mountains to be great shrubs, perhaps twenty

to thirty feet high. Their wood is hard and durable, and among other uses it makes a good stick for climbing. One of the earliest recorded uses for this purpose, is found in the Buddhist literature of Mt. Hiei. We are told that Shotoku Taishi in the sixth, or early in the seventh century, when traveling in the vicinity of the mountain, turned aside for an ascent, climbing by aid of a camellia (*tsubaki*) staff. At a point from Shakadō, over the crest on which stand the Ninaidō of Benkei, the prince stuck his staff in the ground, while he rested. He left it, and it became a flourishing camellia, from which the small Buddhist fane erected there at the instance of the prince, was named Tsubaki Dera, or Camellia Temple, at which Kwannon, Goddess of Mercy, is worshipt to this day. And a large camellia may be seen beside the fane. In honor of the thousand and fiftieth anniversary of Jikaku Daishi, a chief abbot of Hieizan, celebrated with *bugaku*, and other attractions, for several days last October, this Tsubaki Dera was thoroly renovated. But to return to our flower of the tea family, what is more beautiful than a perfect, double, light-pink camellia? Yet camellias are not favorites with Japanese. Porter, in his "Year of Japanese Epigrams," says: "Camellias, like willows, are considered to be goblin trees, whose spirits walk abroad at night. They drop their blossoms whole, with a thud instead of scattering their petals like most other flowers; and as this is reminiscent of human heads falling [in case of execution, or when a *samurai* of old whimsically whipped out his sword and beheaded a commoner], they are considered very unlucky, and should never be used for decoration inside the house. A red camellia is particularly unfortunate [suggestive of gore]."

*Shira tsubaki  
Ochiru oto nomi  
Tsuki yo kana.*

"Nought breaks the moonlight hush,  
Save now and then a head that falls  
From the camellia bush."



### Personalia.

Miss Rosamond Cozad Bates spent her vacation at Kyoto, with the Carys.

Miss Anna L. Hill spent her spring vacation with the Thorntons, at Wakino-hama, Kobe.

Mrs. Kenneth Stanley Beam, of Iwakuni, visited her aunt, Miss Cozad, at Kobe, last month.

Miss Grace Whitney Learned, of the Dōshisha Girls' School, Kyoto, spent her vacation at Tokyo.

Miss Louisa Clark is reported to have been seeking health at Battle Creek Sanitarium with good success.

Rev. Cyrus Alonzo Clark and Mrs. Clark left Yokohama, March 25, by the *China*, for furl in the United States.

Rev. Stanley Fisher Gutelius, Pastor of Kobe Union Church, has been engaged to teach history at Kobe College for the present.

Mr. Wm. Bacon Pettus in his flight from Shanghai to Sendai, alighted at Kobe College for a few hours, on the 9th inst.

Miss Estella Laverne Coe, who has been spending several months at Tottori, entered upon her work at Kobe College this month.

Mrs. Henry Jas. Bennett has been in Kobe since the 20th ult. for medical treatment for Baby Nannie, whose condition is improving.

Miss Ann Cobb, sister of Rev. Edw. Scribner Cobb, of Kyoto, expects to sail by the *Empress of India*, from Yokohama, Aug. 1.

Master Sherman Wheeler, of Kobe, underwent a serious operation for appendicitis, last month, at Tokyo. He is making a good recovery.

Prof. Edward Lewis Clark, whose illness has been referred to in previous issues, returned to the United States, with his parents, on the *China*.

On March 6, Miss Louisa Imhof, Supt. of the interdenominational Sendai Orphanage, celebrated her twenty-fifth anniversary as missionary to Japan.

Rev. Crowder Bell Moseley, D.D., of

East Seattle, Wash., is enjoying country life, while his children are going thru the grammar and high schools of Seattle.

Rev. Wm. Elliot Griffiths, D.D., is reported to have in preparation a book about foreigners who served the Japanese Government between 1858 and 1900.

Miss Alice Pettee Adams reached Honolulu on the 22nd ult. after a rather rough, but not seasick passage. She is stopping in Hawaii for a visit with Miss Julia Gulick.

Rev. Wm. Ellsworth Strong D.D., our genial Editorial Sec'y at Boston, gathered a good grist of illustrations for the *Missionary Herald*, as he past thru various mission lands.

"Lay not up for yourselves treasures on earth, where thieves break thru and steal," as they did on the night of the 7th at Miss Hoyt's Rokkozan cottage. *O ki no doku senban!*

Miss Flora E. Strout, former secretary of the W.C.T.U. at Tokyo, who has been in Burma for about two years, in the same cause, was expected to arrive in Japan early this month.

Miss Annie Elsie Sowter, of the First Commercial School, Kyoto, and her sister, Miss Edith E. Sowter, of the Second Commercial School, spent their spring vacation in a trip to Chosen.

Rev. Emil Schiller, D.D., and Mrs. Schiller, of the German Protestant Evangelical Mission, Kyoto, are expected in Japan in June. They have past a year's furl in France and Germany.

Mrs. Edith Reed Smith, who has been residing for several months at Matsuyama, with Miss Hoyt, sailed from Kobe on the 11th, by the *Kashima Maru*, en route for Europe and America.

Miss Kate Atherton is absorbed and busy with her girls' factory, a reference to which appeared in a former volume of MISSION NEWS. She was anticipating sympathetic talks with Miss Adams.

Mrs. Roy Smith, of Kobe, with her son, Stanford Smith, sailed from Kobe, March 23, by the *China*, for a vacation in America. Prof. Smith, of the Kobe



Higher Commercial School, will follow later.

Miss Ida Elizabeth Deyo, recently of Kobe College, sailed March 25, on the *Eiko Maru*, for Tientsin. After visiting Peking she will join the *Kashima Maru* at Shanghai, for Europe and the United States.

Prof. Dana Irving Grover and family, who have been staying at Tokyo since last September, for language study, returned to Kyoto at the beginning of this month, where he resumes his work at the Dōshisha.

Mrs. J. D. Davis and Rev. and Mrs. Sidney Lewis Gulick became grandparents by the birth of Louis Leverett Davis, Jr., son of Mr. Louis Leverett Davis, and Mrs. Susan Gulick Davis, at Elgin, Ill., March 3.

We hear that Miss Emma Hubbard, of Holyoke, Mass., a cousin of the late Miss Daniels, has given to the W.B.M. the sum of one thousand dollars, as a memorial of Miss Daniels. The interest only is to be used annually.

Mr. J. Merle Davis's biography of his father is gradually nearing completion; the first draft is completed, and about a third of the final one. It should be finished by summer, and appear, at very latest, in time for the Christmas trade.

Mrs. Allehin underwent a major operation at Tokyo about the first of March, and left the hospital on the 28th; after a week, or so, with her daughter, Mrs. Iglehart, of Aoyama, Tokyo, she returned to her home in Osaka last week.

Dr. and Mrs. Pettee went to Tokyo soon after the middle of last month on *yondokoro nai yoji*, imperative errand. The Doctor returned to Okayama on the 27th ult. and Mrs. Pettee, on the 7th inst. Both wear a new smile visible during all waking hours.

Miss Martha Jane Barrows, of the Woman's Evangelistic School, Kobe, has had the sympathy of a wide circle of friends, because of the death, at York, Neb., Jan. 29, of her sister, Mrs. S.D. (Hannah M. Barrows) Lyman, at the age of eighty-nine.

Miss Anna Cleaveland Bridgman, a sister of Rev. Dr. Howard Bridgman, of *The Congregationalist*, Boston, was a welcome member of the American Board party. Miss Bridgman is connected with the Boston office of the American Missionary Association.

Dr. Tasuku Harada's revised lectures, under the title "The Faith of Japan," have been issued by the Macmillan Company. It will be remembered that these lectures were first delivered in America, as the "Lamson Lectures," before Hartford Seminary, in 1910.

Honolulu is not exactly a quiet place for those who take an interest in steamers, church work, and general usefulness, as Mrs. Juliette M. Atherton can testify. She has not been well for a long time, and the physician sent her off on the 25th ult., to New Zealand and Australia.

On March 21, at the home of "the Happy Family," 12 Honmura Cho, Azabu, Tokyo, the announcement was made of the engagement of Miss Elizabeth Wilson Pettee to Rev. Chas. Buckley Tenny, a professor in the Union Baptist Theological Seminary, Tsukiji, Tokyo.

Miss Florence Hazel Forbes has been at work since December, in the Bureau of Agriculture, at Manila. She writes: "I am enjoying my new work, although it is a little out of the line I have been doing. It is most interesting and instructive, and is bringing me much valuable information." Her address is: 448 Calle Real Ermita, Manila.

Rev. Obed S. Johnson and Mrs. Johnson, of our Canton Mission, hope to spend the summer at Karuizawa. Rev. Chas. A. Nelson of the same Mission, found his second summer there last year, so beneficial that he recommended the Johnsons to come, inasmuch as Mrs. Johnson needs a few months of more ozone and bracing air than South China affords.

One advantage about living eight thousand miles away from friends is that when they are very ill and recover, they are generally far on the way to recovery,



before you learn of their illness. Such was the case with Mrs. Samuel Colcord Bartlett, of Brookline, Mass., who had double pneumonia and pleurisy, but at last report was getting out of it all very nicely.

Rev. Morton Dexter Dunning attended the English Teachers' Conference, at Tokyo, from the second to the seventh. On the 6th he had a paper on the "Teaching of Composition and Conversation to Fourth and Fifth Year Classes." This Conference, first launched at Kyoto last year, was enthusiastically supported this time, and appears to be in a fair way to prove a permanent organization.

Miss Clara Philena Bodman, of 123 Elm St., Northampton, Mass., is one of the late Miss Mary Bryant Daniels' friends, who visited Japan for some weeks in 1898, and attended our annual Mission Meeting that year at Kobe College. It was a delight to welcome her again, this time as member of the American Board round-the-world party. Misses Bodman and Bridgman visited Miss Daniels' grave at Kasugano, Kobe.

Mr. and Mrs. Stanford visited Kumamoto and Kagoshima at the end of last month, steaming close along the shore of Sakurajima, whose eastern craters are exceedingly active and constantly explosive. Takachiho was quietly smoking away in the Kirishima range, all of which shows up finely along the route from Kobayashi to Miyakonojō. Asō was so veiled in clouds that one could not see whether it was taking *ippuku*, or not.

Mr. and Mrs. J. H. Beam, of Moundsville, W. Va., parents of Prof. Kenneth Stanley Beam, of Iwakuni, arrived at Kobe on the 7th inst. by the *Hongkong Maru*. They expect to remain in Japan until June. They came to escape the inclement winter at home, but encountered the California floods, then two weeks of most unpacific weather at sea, landed at Yokohama in a snow storm, and at Kobe in a wintry rain. Professor Beam met them at Kobe. *This* was a chink.

Rev. Hilton Pedley, whose privilege

it was to personally conduct the Board party from Mukden to Yokohama, up to time of sailing, says: "They have had a good time in Tokyo, Nikkō, and Maebashi, and," he adds with his characteristic modesty, "think the last the best of all the crowd!" Of course he merely refers to the Kwanto crowd up there, at the places named, and, that being understood, we are not disposed to question his judgment, for whenever we have been at Maebashi we have experienced royal hospitality.

Mrs. Helen Warren Capen and Miss Mary Warren Capen tarried a little longer at Kobe than the rest of the party, to the gratification of Kobe Station, and, we trust, to the benefit of the Capens. They will soon be at home again at 38 Greenough Av., Jamaica Plain. Miss Capen is a graduate of Wellesley, '99. They have left many happy memories with us, as did Prof. Edward Warren Capen, Ph.D., and his wife, when they visited Japan a few years ago. He is dean of the Kennedy School of Missions, at Hartford.

Mr. Hollis Adelbert Wilbur, of Shanghai, writes: "We have been very busy since coming to China, and our mind has been pretty fully occupied with problems in the Yangtze Valley, but not enough so to keep us from thinking a great deal of Kobe and our friends there. We have often wished to return, and even now are thinking of coming back for the summer vacation, if possible, to feast on the friendship which has been so abundantly given to us there, and to enjoy again some of the beautiful views, which we miss greatly here."

Hundreds of missionaries in the twenty missions of the American Board, in all parts of the world, will feel they have lost a good friend in the passing of Rev. Elnathan Elwood Strong, D.D., at his home in Anburudale, Mass., on the second instant. A cable of his death was received on the third. For many years he was the efficient Editorial Sec'y in charge of the *Missionary Herald*. Few missionaries of the Board, who have

been ten years in service, but what can recall some special act of kindness they have received at the hands of good Doctor Strong, and some of us can recall many more than one such deed.

Under the auspices of the Federal Council of the Churches of Christ in America, Rev. Sidney Lewis Gulick, D.D., is lecturing there extensively, on the subject of immigration. He fully recognizes the danger of very much Asiatic immigration, at the present, but proposes a plan which appears to be uniform in principle for all nationalities, viz., an annual maximum immigration of five per cent. of the number already naturalized from any nation, including American born children. Immigrants should be carefully registered, taxed, and educated for American citizenship. After passing suitable examinations, all immigrants should have the privilege of naturalization.

Rev. Wm. Leverett Curtis who has spent the winter in Tokyo in attendance on the Language School, and incidentally participated in the fun and festivities of the Capital, not forgetting to wield the Muse's pen about such notable subjects as "When it's warm in February," an effort worthy of a laureate, and one which was appreciated by the Board party and Kobe Station, at the station supper at Kobe College—appreciated even if the local color was too high to comport with Kobe scenery—reminding one of Mark Twain's description of Turner's "Slave Ship" as suggesting a tortoise shell cat having a conniption fit in a basket of tomatoes—Mr. Curtis, we say, left Tokyo for Niigata on the 9th inst.

Mr. Geo. Ernest Trueman, of the Y.M.C.A., Nagasaki, with office at 9 Fukuro Machi, and residence at 13 A Higashi Yamate, writes: "I have just returned from Unzen to which place the Y.M.C.A. ran an excursion on the 21st and 22nd. We had most delightful weather and a general good time. One of the interesting things to see in that district is the lava streams, some of them more than two miles long. Up on Eugen-

dake they have a most interesting ice cave in which the farmers put their silkworms, to keep them from hatching until the mulberry trees put forth their leaves. It was an interesting sight. I suppose that you will be as usual, this summer, in Karuizawa. I hope that we shall have a Boy Scout Corps this coming season, as formerly.

Prof. Geo. E. Horn, of Kyoto, a teacher in the public schools of that city and Otsu, is the indefatigable secretary of the Student Christian Literature Supply Company. During his recent vacation he traveled as far as Nagasaki, stopping at Yamaguchi, Shimonoseki, Moji, Fukuoka, and Saga. He solicited and secured forty-one new schools, to which to send monthly a Christian paper, the *Meisei* (Bright Star), specially edited for this work. There is a total enrollment of nearly thirteen thousand students in these schools, and the plan is to send about a tenth as many copies of the paper. The Society probably is sending out about 20,000 copies monthly. If you wish to witness consecrated energy working like horsepower raised to the nth degree, just watch Mr. Horn at his secretary business.

Venerable Arch-Deacon Hutchinson, of Nagasaki, has a son, Rev. A. C. Hutchinson, located at Kagoshima. Mrs. A. C. Hutchinson says of the experiences at the time of the Sakurajima eruption: "The whole world jerked and swayed, houses pitched and tossed, people shrieked, and walls fell down. The great pall of smoke over the volcano four miles away, turned to a lurid red, and the roar was intolerable. We fled as fast as we could, in crowds, men carrying old, grey-haired fathers or mothers on their backs, or children on their shoulders; women with babies; and poor refugees from the volcano island." After many adventures Mr. and Mrs. Hutchinson reached a village fifteen miles from Kagoshima, says *The Far East*. Very likely this was Ijuin, whither Miss Lansing and her fellow missionary, of the Dutch Reformed Mission, Kagoshima, fled on



Monday afternoon, Jan. 12, and remained until Thursday, Jan. 15, when they returned to see how things were, put their house in charge of a *rusuban*, and again left the city for a visit with friends.

Mr. Warren writes: "To-morrow is Mr. Clark's good-bye from the *Ken*—a big affair at the *Kenkai Gijidō* and the Governor, *Gunchō*, *Chōchō*, *Saibanshōchō*, *Chu Gakkōchō*, *Kōto Gakkōchō*, besides representatives of lawyers, doctors, banks, business men, and other interests, will speak, the *shūkai* (chairman) being the *tōdori* (president) of the biggest bank in town. So far as I know the like has never been shown to a missionary who has not been decorated. It is purely spontaneous, and as big a tribute to pure character as I ever knew the Japanese to make." The best of it is that Clark is worthy of it all, for he has imprest (for good) himself on the entire Prefecture and beyond. His name is known and honored by hundreds and thousands, within and without Hyuga, who do not know him even by sight. We have been in Southern Kyushu several times, and know this. Only recently at Kagoshima, a young man showed us the way to the post-office, and noted that we were mailing a card to Miyazaki, to Mr. Warren. The young man at once inquired if we knew *Kuraku sama*, and then told of Mr. Clark's personal touch on him, some years before. We proclaim our privilege to portray him as patient, pacific, plain, plodding, persevering, persistent, practical, popular, praising, prayerful, preaching, propagandist, and pray that this praiseworthy public promoter of penitence, peace, and piety may prosper plentifully, flourish physically, progress psychologically, proceed piously, perambulate profitably during his prolonged plurl, and then proceed promptly to prosecute his profession in Hyuga once more.

Miss Martha Nelson Hooper, sister of Mrs. J. D. Davis, of Kobe College, writes from the Indian Ocean, March 4, as follows: "What a tremendous contrast there is between India and Japan, as regards people, architecture, and other forms of

art, and work to be done there! I have been tremendously interested in all I have seen in India. I wouldn't have missed it, but I found I was quite ready to leave, and I don't care to come again—very different from my feelings when I left Japan. We took the regulation trip—Benares, Lucknow, Agra, Delhi, and Jaipur, and enjoyed it all, in spite of the dust and dirt. How wonderful those buildings are in Agra and Delhi! It is useless to try to express oneself regarding the Taj. We can only feel. We had early breakfast, and went there at seven in the morning, and toward sunset, and, again, in the light of the full moon. The forts at Agra and Delhi had more human interest, because people had really lived and had their being there. How exquisite the marbles inlaid with semi-precious stones, are, and how superior in every way to the carvings of the Hindus! One can hardly believe that the Moslems are such gross creatures as they are always represented, when we see the purity of their architecture. I think the city which had the most interest for me was Ran-goon. The boat stopped there two days, and we went on shore several times—one day with others, having a motor, and riding all about the city, and out into the country. That great Pagoda, gilded to the very top, and begun 2,500 years ago, was full of interest to me. It is said that there is no hour of the twenty-four, when there is not a stream of pilgrims, engaged in worship. And such figures of Buddha! large and small, of ivory, or marble, rather, plaster, wood, etc.; rather different from the Japanese conception—not nearly so contemplative. It was there we saw the first brilliant display of color, which is so marked a characteristic of these tropical regions."

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